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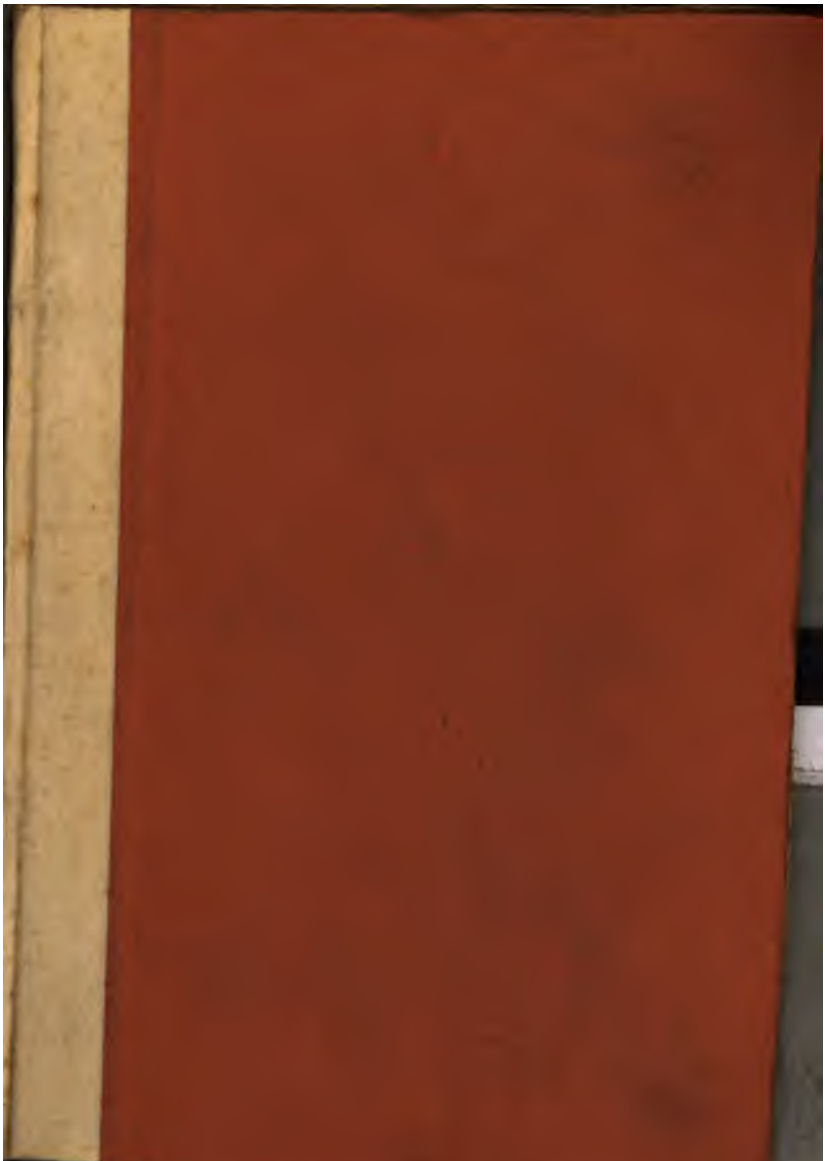

"There is no such thing as Rubbish."

EWB

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A SKETCH

OF

THE CAUSES

OF THE

REVOLUTION IN GREECE.

BY

DEMETRIUS PANAGIOTES PSATELES,

Greek, Native of Siatista in Macedonia,
Doctor of Medicine in the University of Tubingen.

auxiliis in dubiis rebus defensum, beneficium acceptum, colat oportet, ne ingratus, atque omni ope, divina humanaque indignus videatur.

Tit. Liv. lib. vii.

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1827.

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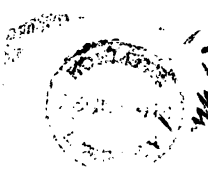


To the Members of the Greek and Philanthropic Committees of all Christian Nations,

THE GRATEFUL AUTHOR.

GENTLEMEN,

I THINK it my duty to present, and beg you to accept, the dedication of this little work, which I have composed in my native tongue, and translated into English. The motive which influences me is a conviction, that gratitude towards a benefactor is a feeling which most ennobles man. How many obligations is not my country under to you, and to those whom you represent!

Thanks then, Gentlemen, for the assistance you have given her, to enable her to fight these oppressors, and throw off the odious yoke of Mahometan tyranny.

Be assured, that the gratitude of my countrymen is graven on their hearts in indelible

characters, and that they will avail themselve of every opportunity to give the stronge proofs of the same.

I am happy, and congratulate myself, i being one of their interpreters; and to be able ere I return to them, of expressing my senti ments, which are and evermore will be theirs.

Accept, Gentlemen,

My profound respect and homage

PREFACE.

THE Grecian Revolution is one of the most remarkable and most glorious events for Greece; it will make a very honourable figure in history. This nation, really heroic, so rich in the recollections of antiquity, was for a long time overpowered by the weight of the most odious and ferocious tyranny; Religion was continually outraged, its most dignified Clergyman had just been horribly assassinated. So many horrors excited an insurrection almost simultaneous among the Greeks; they ran to arms, and raised the standard of the Cross. Armed to recover their independence, their rights, and all that man holds the most dear, Providence appears to have accompanied them every where; it augmented ten times their forces, their heroic courage caused them to brave every danger, every where they overturned the instruments of Mahometan tyranny; on land, by sea, on all occasions, they have proved that they admit no alternative but victory or death. The prodigious efforts they have

made, the inconceivable effects they have produced, cover them with glory. The cause which induced them to take up arms, and the heroism they have displayed, have conciliated the favour and admiration of every honest man in both hemispheres.

It was out of the Peloponnesus that proceeded the electric spark of liberty; it was there that was given the signal for the deliverance of Greece. The Peloponnesians may pride themselves in having first shaken off the yoke of their detestable tyrants; it was among them also that was formed the provisional government, which has directed the march of the Revolution; it was them which have made known to the world that the sign of the Christian religion, so horribly outraged by the Mahometans, served as a rallying point to the Greeks; it was with this respected sign, which increased their forces tenfold, that they had conquered every where, one to ten, their sanguinary enemies, and obtained the most complete victories over them.

History shall record the glorious exploits; what admirable heroism on one part, and what revolting horrors on the other! what illustrious

examples for imitation, what subjects of meditation for tyrants!

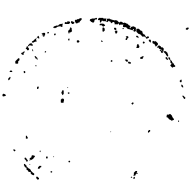
When all the nations express with one voice the interest they feel for the Greeks; how is it possible to conceive, that the ferocious tyranny of the Turks, the sworn enemies of the Christian religion, could be supported by Christians? After the Greeks have convinced all the world of the justice of their cause, how is it that the governments, that the holy alliance, that the pope, have not listened to them? how is it that they have remained indifferent to the defence of religion, on which they establish their authority? After having put these questions, to which many others might be added, one cannot help reflecting on what is passing in the neighbourhood of Greece, and which appears to have excited the desire of speedy assistance, in order to put a period to what is improperly styled Neutrality.

The Greeks up to this moment, by a courage above all praise, have triumphed over their enemies; the struggle would have been terminated a long time since, if the Turks had been the only enemies they had to combat with. Providence, which has been propitious to the Greeks, will undoubtedly not abandon them;

their courage, which has shewn that they are deeply penetrated with this truth, "It is sweet and glorious to die for one's country," will never forsake them. But at this moment, when a Manifesto informs the world that several agents of certain Christian governments have violated the regulations of those very governments; that even some Christians take up arms against the disciples of the Gospel, in order to assist the followers of the Koran, &c. that the Greeks must come out victorious, or bury themselves in the ruins of their country; it is to be hoped, that the English government, whose forces Providence has placed so near Greece, will bear in mind the honourable appeal made in the name of the Grecian people; "The Greek nation places willingly the sacred deposit of its liberty, of its independence as a nation, and of its political existence, under the absolute defence of Great Britain."

Greece knows that it has defeated and humbled Turkey during six years; it knows that pride pardons not; it knows that if it does not conquer, there is every reason to fear that the Turks will do to all Greece what they have already done to Scio. It knows its enemies; it will feel convinced, that it is particularly from

itself that it must expect salvation; its courage will not dishonour its motto, "To conquer or die;" and the justice of its cause will make to terminate gloriously the Revolution for which it took up arms, and of which it has to the present time made so admirable a use.



INTRODUCTION.

IF any one reflects upon the present state of Greece, and afterwards the thought strikes him of seeking to know the causes of the Revolution which is at this moment destroying that fine country, the result of that examination will be, to attribute the causes of the Revolution according to their nature to the tyrannical yoke that oppresses the unfortunate Greeks, and that urges them to endeavour to recover their own independence.

According to this representation, we will treat upon the situation of Greece, and submit to our readers a detail of the facts with which we are acquainted.

The causes which have urged the Greeks to rise against their oppressors are sufficient to warrant the Revolution. They are unlike any that have happened since the world began; having for their object the maintaining a true religion, against a false worship, calculated to lead man into blindness, ignorance, and error.

The Greeks have risen against the tyrants and barbarians who occupy their country; and

if they endeavour to free themselves from the odious oppression with which they are borne down, it is only to drive away the innumerable evils and sufferings that the most refined cruelty and tyranny of those who govern them oblige them to endure. Who will then blame the conduct of these valorous people, or reproach them for having courageously defended their religion, their natural right, their honour, their property, and their lives? No one, assuredly; on the contrary, every man, whatever his situation in life or manner of thinking may be, will in his own mind wish well for the cause of the Greeks, and ardently feel for their triumph, and the destruction of those who persecute them.

Other PHILHELLENES of England, France, Germany, and the whole of civilized Europe urged by their generous and philanthropic timents, have not feared to quit [illegible] and fly to the defence of [illegible] cred cause they have

Before we proce[illegible] to examine the n[illegible] led to this Re[illegible] situation of [illegible] metan yoke.

at large the conduct of these people, in the middle as well as in the lower classes, as regards their religion, and their public and private life.

We will also take a glance of the brilliant ages of ancient Greece, and compare the glory she then enjoyed, with the abject state in which she is plunged since her subjection to the cruel law of the Mussulmen.

It is easy for every one capable of judging to see, from what travellers say, and from the authentic statements of our true and ancient historians, the causes which have blasted all the ancient splendour of Greece, and which have brought her by degrees to that decay, which, by rendering her tributary to the Turks, has plunged her into ruin.

It will easily be perceived, from what has been said, from whence such considerable evils proceed, whether physical or moral; from whence proceeds so profound and visible an ignorance, and such abjectness of spirit, as those in which that people, formerly so great, are now fallen; in short, from whence proceeds so deplorable a state, so great a disorder in all that relates to a political organization, but in the mal-administration of the Mussulman go-

vernment, the chiefs of which, as barbarous as ignorant, have effected, during their reign, the entire ruin of Greece! The natural result of evils of such magnitude has been, that the wretched Greeks, unable to support them, have endeavoured, by revolt, to throw off the oppressive yoke which crushes them.

CHAP. I.

In what manner the Greeks in general have been oppressed by the Turks.

THE sufferings and persecutions which the Greeks have endured, and which they still suffer, under the tyrannical government of the Crescent, weighed them down to such a degree, that a Revolution was indispensable, to put a stop to such a vexatious state of things. We will then examine them in as few words as possible.

All the world knows, that the power and will of the Turkish monarch are absolutely unlimited, and that the will of the prince is law; but as this power and this will become quite insupportable, even to those who are charged with their execution, it is not uncommon to see the prince's own subjects watch every favourable opportunity to revolt, and to free themselves from so rigorous a despotism; for some-

times the Pacha of Epyrus, sometimes the Pacha of Thessaly, revolt, and entail the calamities of revolution on their subjects. If the power of the supreme monarch is intolerable, that of his deputies is not less so. But these are not the whole of the sufferings of the unhappy Greeks; for the lowest Turk is to a Greek a tyrant more or less cruel, since he looks with the same eye on the Greeks, that is to say, as slaves and unbelievers, from their subjection, and the difference of their religion. After four hundred years of conquest, still considered as vanquished and as slaves, they are obliged to bend to the will of the lowest of the Janissaries; they are beaten, they are put into prison and into chains upon the slightest pretext; they are murdered, so are their Prelates; their property is confiscated, the chastity of their wives and daughters attempted, without the hope of obtaining reparation; if they complain, it only renders their tyrants more vexatious. They are reproached in terms so disgusting, directed against their religion and their

honour, that we cannot here repeat them. The only chance of relief from these grievances is, either to become apostates, or, with sword in hand, to put an end to their ills either by liberty or death. Such is a general view of the miserable situation of Greece. We will now add what happens more particularly.

CHAP. II.

The manner in which the rich, middle, and poor classes of the people lived with the Turks.

THE rich people of Greece are those which have been principally oppressed and persecuted by the Turks, for their riches have been continually the prey of the avarice and the barbarity of their tyrants, who have persecuted them even to death in order to enjoy their riches. In order to avoid, and even free themselves from, their persecutors, the wealthy Greeks were obliged to abandon of their own accord their beloved country, and to take re-

fuge in different parts of Europe; or to resign their wealth to the rapacity of their oppressors, if they wished to enjoy the least repose. What is more, if they were disposed to abandon a part of their patrimony, they were compelled to use precaution in offering it to their extortioners in the shape of gifts and presents; in this manner they might live a little more quiet, but not without apprehension; for if these sacrifices which they made rescued them from a speedy death, they were no less the victims of a slow and miserable one, since they were gradually deprived of every thing, and stripped of all means to recover their losses.

In this manner the Janissaries contrive to become masters of the fortunes of the Greeks. If a Janissary perceives that a rich Greek refuses him his friendship, and offers no presents, he takes a pocket handkerchief, in which he puts a gun-ball, and a note to this effect; "Send me immediately five hundred shillings, of which I have great need; if you refuse my demand, send back the whole by my servant."

Never do they think of disobeying a command so imperative. But it will perhaps be demanded, why he who receives such a note has not recourse to justice, in order to put an end to a state of things so vexatious and so oppressive. We reply, in the first place, that it is not easy to obtain justice from the Turkish government in Greece, because the judges prefer even the meanest of the Mahometan population to the Greeks in general, whether rich or poor; besides, if an oppressed Greek happens to receive justice, and to procure the punishment of the Janissary, the family and even the companions of the latter never fail to revenge it, in persecuting their opponent and his whole family with more rigour; and from that moment their lives cease to be in security. With respect to the note already alluded to, it did not remain unanswered; but the Greek sought to temporize with the Janissary, and answer him in terms affecting and kind, beseeching him to accept the sum of fifty or a hundred shillings, alleging his incapability of giving any

more for the present; and in the mean time he implored him and his to be pleased to honour him with their protection and friendship. It is thus only that a Greek could get himself out of such a difficulty; and one will be no longer astonished in seeing all the riches of Greece in the hands of the Turks, if we consider the extortions and rapine that those barbarians have exercised and continue to exercise upon the unhappy Greeks.

The middle class offers us a multitude of arbitrary and vexatious acts. The merchants in general are exposed to vexation both from rich and poor. When a Turk wishes to purchase any thing, he does not pay for the article according to its value, but according to his own pleasure; and as power is in the hands of the Turks, the merchant, whom he considers as his slave, is compelled to submit to the arbitrary will of the purchaser.

The tyrannical yoke was in truth more heavy on the poor class of the Greeks than on the others, for these unfortunates were doubly op-

pressed, being afflicted not only by their sad situation, but still more by the cruel government of their barbarous chiefs. More than a hundred times I have seen with my own eyes the unhappy peasants, who inhabited the miserable huts of the different villages of Macedonia, collected together every Sunday and Thursday by order of the Bey of Zichnas and Dramas Cazas. Another time waiting round the residence of some great man, to be sent to work in the domains of the Bey, accompanied by soldiers to guard them during their labour; and instead of receiving any salary or recompense, they receive blows, when by chance some one among them, either from indisposition or fatigue, is unable to continue his work.

CHAP. III.

The manner in which the fortune of the Greeks is injured by the Turks.

WHATEVER may be a man's riches, whatever may be the happy situation in which Provi-

dence has placed him, if a sudden reverse of fortune arises, he feels an agitation, a sense of grief, proportionate to the loss he suffers, and to the interest he attaches to what he has lost. It is then easy to conceive what regret, what pain he must experience, when those losses are caused by the pleasure and malevolence of a powerful enemy! Yet such is the unfortunate lot of all the inhabitants of Greece.

If by chance a Greek is the possessor of a fine horse, he may be certain of not keeping it long; for no sooner does the Bey or his satellites see it, than they send for it by a servant, without any other claim than their own will. If the Greek resists the order of the Bey, those who are appointed to fetch the horse go to the stable and take it away, saying to the owner that the *chief wishes it*. The Bey then orders the proprietor of the horse to appear before him, and gives him whatever he pleases in exchange, without the Greek daring to offer any remonstrance, or even to complain; he is compelled to accept whatever the Turk offers him,

and moreover to appear satisfied with it; and he retires without saying a single word, happy to escape with only the loss of his horse; for what he received in exchange was of so little value, as to be counted for nothing.

It is the same with every thing else belonging to a Greek; if a Turk wishes for them, he uses only his own will to be master of them, and often without any other exchange than ill-treatment towards him to whom the things belong. What we have just related is nothing but real truth. It would perhaps be fastidious, and at the same time tedious, to enter into historical details relative to the various conquests of the Turks in Greece; for being always armed, they treat the miserable Greeks as a conquered people, they deliver themselves up to every excess of a frantic soldiery, and commit the most infamous actions that the greatest dissoluteness can invent.

CHAP. IV.

Oppressions exercised by the Turks on the Greeks, respecting their religion, their honour, and their lives.

AS to the article of religion, the vexations which the Greeks suffer every day from the Turks on that account being well known, I shall content myself with simply giving the following example.

In one of the principal cities of Macedonia, named Serres, a young man married, in spite of his friends, one of his young countrywomen; and to succeed in his design, both he and his spouse embraced the Mahometan religion, notwithstanding the constant opposition of her relatives. The Archbishop, informed of this scandalous abjuration of the Greek religion, issued a bull of excommunication against the young Greek and his wife, and caused it to be publicly read in the church. The young Greek, seeing himself deprived by this sentence of all

commercial and friendly intercourse with his fellow-citizens, waited upon the Bey, and complained to him of the conduct of the Archbishop; on which the Bey seizes the opportunity of raging against the Greeks, causes the minister, whose duty it had been to read the sentence in public, to be brought before him, and orders him to receive three hundred blows of the bastinado on the soles of the feet; a punishment so severe, that the unfortunate man was sure not to survive it. The Archbishop, incensed at the treatment his delegate had been obliged to endure, and in despair at such conduct, goes to the Bey, and in his turn complains of what the unfortunate Greek had been doomed to suffer, adding that he would leave the city in order to return to Constantinople, since he had not the liberty of exercising his religious authority. "You complain," replied the Bey to him in anger, "because I have punished that Greek; learn that I could make you suffer as much; besides, if you wish to depart, every gate of the city is open to

you; but, in the mean time, leave my presence, and never appear before me again."

After such a reception, the Archbishop immediately retired, filled with terror, and overpowered with grief, at seeing the injustice of the Turks towards his fellow-citizens. Scarcely had he returned to his house, when he received a message from the Bey, who demanded from him five thousand shillings. The Archbishop instantly assembled the most respectable merchants of the city, and consulted them as to what was to be done on so critical an occasion. The result of their deliberations was, that a silver snuff-box filled with gold should be sent to the Bey, accompanied by a letter of excuse, in which all the merchants begged the Bey to forget this unfortunate affair, and to accept that trifling present as a pledge of their fidelity and respect. Similar circumstances occur every day.

The greatest grief and the greatest care of the Greeks is for their honour; when they see it about to be destroyed by the vanity, the

pride, the barbarity, and the brutal passions of the Turks, a Grecian proverb says, "It is better to lose an eye, than one's honour."

We have been witnesses at Salonique and at Serres, that the Turks, respecting neither rank, age, nor even innocence, have sought, by the most ignoble means, to sully the character of a man of honour.

The great indifference which the Turks shew relative to human life, is truly striking to the reader, who knows not the character of that cruel and barbarous nation.

During our sojourn at Salonique, in 1815, at the time when the Pacha gave up his charge, to be replaced by another, the new Pacha, wishing to make himself known to the inhabitants, ordered, that for three days the shops should be kept shut, in order to signalize his accession, and to be able to shew himself in public. All the inhabitants conformed to the order, with the exception of a wine merchant, who kept his shop open, and who, being a Frenchman, believed himself exempt from obey-

ing the orders of the Pacha; but this wine merchant had some Greek boys in his service: the third day, as the Pacha was walking incognito through the city, he perceived the shop of this wine merchant open, stopped before it, and asked a boy for something to drink; he then enquired, if they knew the orders of the Pacha; yes, replied the boy, but this shop does not belong to a Greek, the master of it is a Frenchman. To this answer the Pacha made no reply, but paid for what he had drank, and retired, making a sign to his guards, who followed him at a distance, to seize the boy, and to kill him; and the barbarous order was executed on the spot.

Another fact, which appears to us no less worthy the attention of our readers, is the following. One very fine summer's day, three Turks, having directed their steps towards the suburbs of Salonique, perceived in their road a garden, where some bee-hives excited their curiosity; to satisfy which they entered the garden, and approached the hives, in spite of

the caution given them by the gardener, not to interrupt the industrious insects, who would make them repent having done so. Paying no attention to this sage advice, the Turks shook the hives with their sticks: the enraged bees immediately emerged from their retreat, rushed upon the imprudent men, and stung them with fury. The Turks instantly broke the hives to pieces, and in their rage drew their pistols, and laid the unfortunate gardener dead at their feet.

These then are some of the causes by which the Greeks have been forced to declare their revolution; and they ought not surely to be considered as rebels, and as the disturbers of Europe. Ah! to be rebels, it is necessary to have been subjects: and can the vanquished, deprived of the protection of the laws, placed beyond the reciprocal duties imposed by humanity, can they be compelled to regard as legitimate that power, from which they receive nothing but injuries! Yes, power is undoubtedly sacred when it is legitimate; but that

legitimacy is established only on hereditary rights, or acquired without violence or prejudice to former ones. Created for the interest of society, founded on religion, it is its nature to preserve the property and the honour of its subjects; to defend their lives and their liberty; and to spread every where the empire of morality and of the laws.

But, unhappily, in spite of the right which the Greeks have to this happy state, hoping every thing from the power of Christianity unhappily, I say, they see themselves abandoned by the whole of Europe. No cry of vengeance has replied to their groans. Their cottages were calmly allowed to be burnt. But this conflagration, deceiving the calculations of egotism, and perhaps punishing the plots of perfidy, will spread itself far and near; the flames will soon envelope the world, and little will be wanting to consume it in one universal combustion.

The 25,000 victims massacred by the Turks at Chio (to say nothing of the number at Ipsara

and at Missolonghi) have raised a cry with their dying breath, which has reached heaven. Innocence and beauty profaned; captives bought by the monsters on their march to Constantinople, with the sole design of putting them to death by the most cruel tortures. Women, who, reduced to despair, either killed each other, or were determined to refuse all nourishment, in order to find in death a refuge against the brutality of their conquerors, were by blows forced to take food. Young children were deprived of the rites of baptism, and educated in the worship of a false prophet. Such is the spectacle which Christendom has seen with indifference for these six years. In former times of barbarism, Europe over-ran Asia to recover the sepulchre of the Saviour: now, the Mussulmen assassinate the Christians in crowds; and yet these very men who profess that sacred character embrace the opportunity in their ruin of gaining money, by selling to the soldiers of the Crescent, arms, ships, and provisions.

But do not these impious speculators fear thus to recal the remembrance of the children of Jacob, selling their brother Joseph in the valley of Dathan, to the Egyptian merchants ?

Thus have I finished all I mean to say in this little book, which I have done as a tribute I thought it my duty to pay, as a Greek, to my absent countrymen, being obliged, by the sad and unhappy circumstances of my relatives at Salonique, (Macedonia,) to leave it; and I will never fail, now and all my life, to do all I can in favour of my dear country.

ΠΟΝΗΜΑ ΤΟΥ ΣΥΓΓΡΑΦΕΩΣ ΠΟΙΗΤΙΚΟΝ.

Ὁ Ἕλλην καὶ ὁ Τοῦρκος, ἀλλήλοις μάχονται,
Κ' ὁ εἷς κατὰ τοῦ ἄλλου, τὰ ὅσα δύνανται,
Ποιοῦσι, καὶ θὰ κάμουν τὸ τέλας ν' εὑρισθῇ
Ποτὲ ὅμως ὁ Ἕλλην δὲν θὰ κυριευθῇ,
Αὐτὸς ἤδη προκρίνει τὸν θάνατον αὐτὸν,
Ἀπὸ τὴν τυραννίαν, καὶ δουλικὸν ζυγὸν,
Ἂς λέγουν ὅ, τι λέγουν, καὶ ἂς γναμοδοτοῦν,
Ἐκεῖνοι ὅσοι θέλουν, τὸν Τοῦρκον νὰ ἰδοῦν,
Θριαμβευτὴν, καὶ σῶον 'ς τὸν θρόνον του αὐτὸν
Γιὰ νάχουν τὸν Σουλτάνον, γιὰ φίλον τους καλόν.

Τὰ βλέμματα Εὐρώπης, καὶ τῆς Ἀμερικῆς,
Προσηλωμένα εἶναι εἰς μάχην Ἱερὰν,
Τῆς δυστυχοῦς Ἑλλάδος Ἀνάστασιν μικρὰν,
Νὰ ἴδωσι γνώμ' εἶναι, καλῆς πολιτικῆς.

Φιλέλληνες οἱ Γάλλοι, κ' αὐτοὶ οἱ Γερμανοὶ,
Μὲ ἔνθερμόν τους ζῆλον βοήθειαν ποιοῦν,
Λόγῳ τε, καὶ τῷ ἔργῳ, τὰ πάντ' αὐτοὶ κινοῦν
Διὰ ἐλευθερίαν, χαρὰ εἶναι κοινή.

Εἰς τὰς ἀρχαιότητας τῆς πόλεως Ὀξφόρδης.

Σ' Ἀγγλίαν διατρίβω, ς' Ὠξόνιον αὐτὸ,
Καὶ τόπου ἐλευθέρου, τὸ ἔδαφος πατῶ.
Μὲ εὐχαριστησίν μου περιεργάζομαι,
Λαοῦ τὴν εὐτυχίαν, καὶ ἰδεάζομαι,
Ταύτην γὰρ συμπεραίνω ἀπὸ ὁρώμενα,
Καθὼς καὶ βεβαιοῦμαι ἀπὸ νοούμενα,
Ναοὺς Μουσῶν, καὶ οἴκους, αὐτοῦ γὰρ ἔκτισαν,
Μὲ τρόπους θαυμασίους, καὶ τὰ ὡράϊσαν,
Λαμπρότατα ν' τρώκτι, αὐτοῦ τὰ κτήρια,
Τὰ ὅσα χρησιμεύουν ς' παιδιδακτήρια,
Τιμὴ, καὶ κλέος ἔνεκεν εἰς τέχνην Γλυπτικὴν,
Ὁ ξένος βλέπων λέγει, ὡς καὶ Τεκτονικὴν,
Μάλιστ' ὄχ' ὀλίγου αἰσθήματα αὐτὰ,
Ἀγγλων τῶν περιφήμων, εἶσιν ἐπαινετὰ,
Αὐτὰ εἶναι ἐκεῖνα, ἅπερ ὠμόσαν,
Τὰ ὅσ' ὠμόσαμεν, ποτὲ ἐστάθησαν,
Τὴν καλοῦ αἴσθησίν γαρ, τρώνν' ἐπαινετὴν,
Ἐδὼ κἀνεὶς τὴν βλέπει ς' αὐτοὺς ξεχωριστὴν,
Εἰς πάντ' εἶν' τυπωμένη, διὸ καὶ φαίνεται,
Εἰς νόμους, καὶ εἰς τάξιν ὡς βάσις ἵστατα,
Εὐτυχισμένου ἔθνος ὡς καὶ ἐπαινετὸν,
Εἰς τέχνας κ' ἐπιστήμας, αὐτὸ ν' ἐξακουστόν.

Εἰς τὰς ἀρχαιότητας τῆς πόλεως Ὀξυρύγχου.

Σ' Ἀγγλίαν διατρίβω, 'ς Ὠξόγιον αὐτὸ,
Καὶ τόπου ἐλευθέρου, τὸ ἔδαφος ὡτατῶ.
Μὲ εὐχαριστησίν μου περιεργάζομαι,
Λαοῦ τὴν εὐτυχίαν, καὶ ἰδεάζομαι,
Ταύτην γὰρ συμπεραίνω ἀπὸ ὁρώμενα,
Καθὼς καὶ βεβαιοῦμαι ἀπὸ νοούμενα,
Ναοὺς Μουσῶν, καὶ οἴκους, αὐτοῦ γὰρ ἔκτισαν,
Μὲ τρόπους θαυμασίους, καὶ τὰ ὠφάϊσαν,
Λαμπρότατα 'ν' τιμῶσι, αὐτοῦ τὰ κτήρια,
Τὰ ὅσα χρησιμεύουν 'ς παιδιδακτήρια,
Τιμὴ, καὶ κλέος εἶναι εἰς τέχνην Γλυπτικὴν,
Ὁ ξένος βλέπων λέγει, ὡς καὶ Τεκτονικὴν,
Μάλιστ' ὄχ' ὀλίγον αἰσθήματα αὐτὰ,
Ἄγγλων τῶν νοημόνων, εἶσὶν φανερά,
Αὐτὰ εἶναι ἐκεῖνα, ἅπερ ἀφῆσαν,
Τὰ ὅσ' ὠφελημένα, ποτὲ ἐστάθησαν,
Τὴν καλοῦ αἴσθησίν γαρ, τῶνδ' ἐπαίνεσεν,
Ἐδῶ κἀνεὶς τὴν βλέπει 'ς αὐτοὺς ξεχωριστὴν,
Εἰς πάντ' εἶν' τυπωμένη, διὸ καὶ φαίνεται,
Εἰς νόμους, καὶ εἰς τάξιν ὡς βάσις ἵσταται,
Εὐτυχισμένου ἔθνος ὡς καὶ ἐπαινετὸν,
Εἰς τέχνας κ' ἐπιστήμας, αὐτὸ 'ν' ἐξακουστόν.